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STRI-DHARMA

OFFICIAL ORGAN OF
THE WOMEN'S INDIAN ASSOCIATION

MAY 1936

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WOMEN'S INDIAN ASSOCIATION

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OFFICIAL ORGAN

STRI-DHARMA

Editor: Dr. (Mrs.) S. Muthulakshmi Reddi, M.B. & C.M.

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Headquarters: "Everest," Mylapore, Madras.

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WOMEN'S INDIAN ASSOCIATION

OBJECTS.

1. To present to Women their responsibilities as daughters of India.

2. To secure for every girl and boy the right of Education through schemes of Compulsory Primary Education, including the teaching of religion.

3. To secure the abolition of child marriage and other social evils.

4. To secure for Women the vote for Municipal and Legislative Councils on the same terms as it is or may be granted to men.

5. To secure adequate representation of Women in Municipalities, Taluk and Local Boards, Legislative Councils and Assemblies.

6: To secure for Women the right to vote and to be elected for the Council of State.

7. To establish equality of rights and opportunities between Men and Women.

8. To help Women to realise that the future of India lies largely in their hands, for as wives and mothers they have the task of training, guiding and forming the character of the future rulers of India.

9. To band Women into groups for the purpose of self-development and education, and for the definite service of others.

Women who agree and will co-operate with the Objects and Organization of the Association may become members. Groups of Women having the same aims can be affiliated to the Women's Indian Association.

Local Branches are self-governing and make their own arrangements.

ORGANIZATION

The Association, which has a central organization at the W. I. A. Headquarters, Everest, Mylapore, Madras, was started on May 8, 1917, and has grown and increased steadily ever since. It now has 72 Branches, 24 Centres and over 4,000 members.

Branches are formed in every place where possible with a local Secretary to arrange the work to suit local conditions and report to Headquarters.

The political policy of the Association is to work for Reforms through the Legislative Councils.

The aims, ideals and work of the Association are on a religious but non-sectarian basis.

Miss C. Minakshi, who has just been awarded the degree of Doctor of Philosophy by the University of Madras, for her researches in Indian History and Archaeology.—PHOTO, S.S.

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STRI-DHARMA

Vol. XIX MAY 1936 No. 4

LITERACY TEST—PRESENTATION OF APPLICATIONS

ENROLMENT OF WOMEN VOTERS

Women's Deputation to the Chief Secretary in-charge of Election, Ootacamund.

May 18, 1936.

On behalf of the Women's Indian Association, the Madras Branch of the All-India Women's Conference, and other important women's organisations in the City of Madras, Dr. (Mrs.) S. Muthulakshmi Reddi, Mrs. Yakub Hassan, Mrs. Chopra and Mrs. Ponnuswami Iyer waited in a deputation on Mr. C. F. Brackenbury, Chief Secretary to the Government, and made representations in regard to registration of women literates as voters, and submitted the following Memorandum for favourable consideration and prompt action:—

1. "We are strongly of opinion that the Government notification compelling all literate to appear in person before the registration officer for presenting their applications is sure to prevent many Women literates from registering their names as voters in view of the fact that many of them will not have the conveyance and other facilities to do so and the women who live in Purdah will never think of appearing in person before men. We, therefore recommend that their names may be registered as voters if the application form is duly filled up and signed in the presence of an approved officer of the Government and sent either by post or messenger."

2. "Again we urge that the registering officer may be a woman for the benefit of the Gosha women. If we may suggest it, it will be convenient and quite feasible for the government and for us all if the Head-Mistresses of recognised Government Schools and Principals and women Professors of Women's Colleges and Women Medical Officers of the Child-welfare centres

and of women and children hospitals as well as the Inspectresses and Sub-Inspectresses of schools and District Women Medical Officers be authorised by Government to be attesting and receiving officers for this purpose."

"In view of the fact that government has chosen the vacation time for preparing the electoral rolls of the city when all the schools and colleges are closed, when students, teachers and professors as well as a good number of the literate population will be away from Madras for the summer, we appeal that the period of registration be extended up to the end of June or the beginning of July at least in the interests of the women literates, if not of all."

3. "In the several districts where the women literates may be few and far between and where vernacular newspapers may not be available, we submit that the registration officer, will have to visit them at their residence and enlist them. We suggest that a proclamation to that effect by tom-toming may be useful."

(Copy of the same was presented in person to the Hon'ble the Minister for Local Self-Government.)

19th May 1936. "In reply to the Women's deputation that waited on the Chief Secretary incharge of elections on the 18th instant, the Government has issued a communique relaxing the rules for women in purdah namely, that their husbands or male relations can present their applications on their women's behalf to the receiving or the registration officer."

Dr. (Mrs.) S. Muthulakshmi Reddi, the representative of the women's organisations, has again addressed the Chief Secretary asking that a similar concession may be shown to all women and no reply to the same has yet been received.

PRESS COMMUNIQUE

Government of Madras—Public (Elections) Department.

Stonehouse Hill, dated the 19th May 1936.

Representations have reached Government to the effect that Gosha Women are unable to avail themselves of the provision for registration on electoral rolls, on application, as, according to custom, they are

precluded from appearing in person before the registration officer or other officer empowered to receive applications. It is hereby published for general information and for the guidance of registration officers that applications signed by women, who according to the recognised custom of their community, do not appear in public except with a veil, may be presented by their husbands or other relatives. Applications so presented should bear on the reverse an endorsement by the person presenting, in the following terms :—" The application presented by me, the applicant being a purdanasin." The endorsement should also mention the date and station, with the signature and address in full.

Applications for registration on the basis of literacy qualification should, of course, bear the certificate in the prescribed form signed by the prescribed authority.

C. F. BRACKENBURY,
Chief Secretary.

Stonehouse Hill, dated the 21st May 1936.

The question of registration as voters of persons eligible for enrolment on application has been further considered in relation to women and it is hereby published for general information and for the guidance of registration officers that the exemption from personal presentation of applications announced in the press communique of the 19th May 1936 may be claimed by any woman who has scruples against appearing in public.

The person presenting the application which should be filled in and signed by the woman concerned and bear the prescribed certificate of a Government officer, if the qualification claimed is literacy, should endorse on the reverse of the application as follows:—

"Application presented by me, the applicant claiming exemption from personal attendance. The date and station should be mentioned and the signature and address should be given in full,"

C. F. BRACKENBURY,
Chief Secretary.

To

The Chief Secretary-incharge of Election,

STONEHOUSE.

OOTY.

Sir.

Women's Indian Associations, the Madras Branch of the All-India Women's Conference and other important women's organisations in the City of Madras wish to submit the following representations for your favourable consideration and prompt action in regard to the application and registration of Women literates as voters:—

I. We are strongly of opinion that the Government notification compelling all literates to appear in person before the registration officer for presenting their applications is sure to prevent many women literates from registering their names as voters in view of the fact that many of them will not have the conveyance and other facilities to do so and the women who live in Purdah will never think of appearing in person before men. We therefore recommend that their names may be registered as voters if the application form is duly filled up and signed in the presence of an approved officer of the Government and sent either by post or messenger.

II. Again we urge that the registering officer may be a woman for the benefit of the Gosha women. If we may suggest it, it will be convenient and quite feasible for the Government and for us all if the Head-Mistresses of recognised Government Schools and Principals and women professors of Women's Colleges and Women Medical Officers of the Child-welfare centres and of women and children hospitals as well as the Inspectresses and Sub-Inspectresses of schools and District Women Medical Officers be authorised by Government to be attesting and receiving officers for this purpose.

In view of the fact that Government has chosen the vacation time for preparing the electoral rolls of the City when all the schools and colleges are closed, when students, teachers, and professors as well as a good number of the literate population will be away from Madras for the summer, we appeal that the period of registration be extended up to the end of June or beginning of July at least in the interests of the women literates, if not of all.

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III. In the several districts when the women literates may be few and far between where vernacular newspapers may not be available we submit that the registration officer will have to visit them at their residence and enlist them. We suggest that proclamation to that effect by tom-toming may be useful.

We remain, Yours Truly,

(Sd). Dr. (Mrs.) S. Muthulakshmi Reddi, *President, W.I.A.*
Patron of the All-India Women's Conference,
Vice-President, Muslim Ladies' Association.

„ Mrs. Yakub Hassan, *Vice-President,*
Muslim Ladies' Association & Member, W.I.A.

„ Mrs. Ponnuswami Iyer, *W.I.A.*

„ Mrs. Chopra, (Ooty).

(A copy of this was presented in person to the Hon. Minister for Local Self-Government.)

WOMEN'S INDIAN ASSOCIATION, MADRAS.

AN APPEAL TO WOMEN WHO ARE QUALIFIED FOR THE VOTE BY THEIR LITERACY AND BY OTHER QUALIFICATIONS IN THE NEW CONSTITUTION.

Sisters: Here is an opportunity for you to possess a valuable right and use it for your own benefit and that of your country. While women of the so-called civilised nations struggled hard for securing that citizen right, we Indian women have got it easily without much effort on our part. But we must appreciate it sufficiently to show to the world that we understand its significance and its importance. If you fail to do it, you may lose it which will be a calamity for our sex and for the nation as a whole.

Those of you who are literate can become voters by applying for the vote in your handwriting in the form that is available at the Corporation building and at the Child Welfare Centres of the Corporation, in the presence of any government officer.

Those of you who automatically come on the electoral roll by reason of your property, tax-paying or tenantal qualifications should see that your names are correctly entered in the electoral rolls.

We appeal to the fathers, brothers, husbands to help their womenfolk to get their names registered as voters because vote is a valuable political and civic right and should be possessed and exercised by every adult citizen or at least by those who are qualified for that right in the new constitution.

It is a sacred duty as well as a grave responsibility for all men and women who are prospective voters to get their names correctly registered.

If the number of women voters be sufficiently large and if they could use that right with understanding and discrimination, women can wield much influence and political power in the new constitution and could influence the course of the coming elections and return such candidates who would be loyal to their cause and to that of their country.

I. Therefore become a voter and secure sanitary housing, ample food and more education, better health for your children, secure your inheritance rights and economic independence and more effective measures to put down child-marriage, child-labour and child-exploitation and traffic in women and children.

II. Become a voter: Your status in society is automatically raised You are an equal citizen with men and equally responsible for the making of laws. You have a voice in the Government affairs. You can mould and shape the government policy for the good of the masses and get liberal financial help for orphanages and for the Homes of the destitute young and old and for Hospitals and Schools.

III. Become a voter: because vote is the remedy for many of the ills that you are now helplessly suffering from.

We make a final appeal to the doctors, to the nurses, to the health visitors of all the child-welfare centres and dispensaries and hospitals in the city to broadcast the above information to mothers and other women in their respective divisions because the mother's vote will strengthen your hands in extending medical relief and in improving the health of the nation.

N.B. Informative pamphlets can be had at the Women's Indian Association office, 'Everest', No. 1, Kutcherry Road, Mylapore. Information and help to women who wish to register their names as voters can be had from the W.I.A. Office, from 10 a.m to 5-30 p.m. on all days.

இந்திய மாதர்கள் சங்கம்.

"எவரஸ்ட்", மைலாப்பூர்.

எழுதப்படிக்கத் தெரிந்ததினாலும், இன்னும் இதர யோக்கியதாம்சங்களாலும், ஓட்டுக் கொடுக்க உரிமை பெறக்கூடிய ஸ்த்ரீகளுக்கு மேற்கூறிய சங்கத்தாரின் வேண்டுகோள்:—

சகோதரிகளே !

நமது நன்மைக்காகவும், தேசத்தின் நன்மைக்காகவும், உபயோகப்படுத்தக் கூடிய ஒரு அரிய உரிமை நீங்களடைய இப்பொழுது சந்தர்ப்பம் வாய்த்திருக்கிறது. நாகரீக முன்னேற்ற மடைந்த தேசங்களெனப்படும் அனேக நாடுகளில் ஸ்த்ரீகள் இந்தப் பிரஜா உரிமையைப் பெற ரொம்பவும் சண்டை போட வேண்டியிருந்தது. நாமோ அதிகப் பிரயாசையின்றி இவ்வுரிமையை அடைந்திருக்கின்றோம். நாம் அந்த உரிமையின் மகிமையையும் பிரயோஜனத்தையும் உணர்ந்து அதை சரிவர உபயோகப்படுத்துவோமென்பதை உலகினருக்கறிவிக்கவேண்டிய தவசியம். அதை நாம் செய்யத் தவறினால் நாம் அந்த உரிமையை இழப்போம். அது நம் இனத்துக்கே ஒரு பெரிய கேடாகும்.

எழுதப் படிக்கத் தெரிந்தால் ஓட்டுப் பெறக்கூடிய மாதர்கள் கார்ப்பொரேஷன் கட்டிடத்திலும், கார்ப்பொரேஷன் குழந்தைகள் ஆஸ்பத்திரிகளிலும் கிடைக்கக்கூடிய பாரத்தை வாங்கி, அதை யாதாவதொரு அரசாங்க உத்தியோகஸ்தரின் முன் தானாகவே அதை எழுதிப் பூர்த்திபண்ணி அனுப்பிவிடவேண்டும். அவ்வாறு அனுப்பினால் அவர்களுக்கு ஓட்டுரிமை கிடைக்கும்.

வரி செலுத்துவது அல்லது குடியிருப்பு முதலிய சொத்து சம்மந்தமான யோக்கியதாம்சங்களினால் தானாகவே ஓட்டுரிமை யடையக்கூடிய மாதர்கள் தங்கள் பெயர்கள் சரிவர ஓட்டு ஜாப்தாவில் குறிக்கப்பட்டிருக்கிறதாவென்று கவனிக்க வேண்டும்.

தகப்பன்மார்கள் தங்கள் பெண்களும், சகோதரர்கள் தங்கள் சகோதரிகளும், புருஷர்கள் தங்கள் மனைவிகளும், ஓட்டர் ஜாப்தாவில் அவர்களுடைய பெயர் சேர்க்கும்படி உதவி செய்யக் கோருகிறோம். ஓட்டுரிமை ரொம்பவும் மதிப்பு வாய்ந்த அரசியல் சமூக சுதந்திரம். அதை எல்லா வயது வந்தவரும் அடைந்தே தீரவேண்டும். இல்லையெனின் புதிய சீர்திருத்தப்படி எவரெவர் அவ்வுரிமை யடைய லாயக்கானவர்களோ அவர்களெல்லாரும் அந்த சுதந்திரத்தை யடையவேண்டியது அத்தியாவசியம்.

ஓட்டுக் கொடுக்க உரிமையடைய லாயக்கான ஆண், பெண் இருபாலரும் தங்கள் பெயர்கள் சரிவர ஓட்டர் ஜாப்தாவில் சேர்க்கப்பட முயற்சி செய்வது புனிதமான தர்மம் மட்டு மல்ல, அவர்களது பெருங்கடமையுமாகும்.

ஸ்த்ரீ ஓட்டர்களின் எண்ணிக்கை அதிகமாயிருந்தால் அவர்களது செல்வாக்கு அதிக மாகும். தவிர புதிய அரசியலில் அவர்களுக்கு அதிகமான பங்கு கிடைக்கும். வரப்போகும் தேர்தலின் போக்கையும் முடிவையும் நாம் நிர்ணயிக்கலாம், தேசத்தின் நலத்துக்காகவும் உண்மையாக உழைப்பவர்களை நாம் தேர்ந்தெடுத்து சட்ட சபைகளுக்கு அனுப்பலாம்.

1. ஓட்டுரிமை பெற்று ஆரோக்கியமான வீடும், போதிய உணவும், மேன்மையான கல்வியையும், நல்ல தேகாரோக்கியத்தையும் உங்கள் குழந்தைகள் அடையச் செய்யுங்கள்! உங்களது வாரிசுரிமைகளையும் பொருளாதார சுதந்திரத்தையும் பெற்று வாழ்வதற்கு வழிதேடுங்கள்! பால்ய விவாஹமும், பாலகர்ப்பம், சிசுக்கொடுமை, ஸ்த்ரீ, சிறுமிகள் விபசாரத்தை யறவே ஒழிக்கவேண்டிய ஏற்பாடுகளை தேடுங்கள்!

2. வாக்காளராகுங்கள்! உடனே சமூகத்தில் உங்களது நிலை தானாகவே உயர்ந்துவிடுகிறது. புருஷர்களுடன் சம அந்தஸ்து உங்களுக்கு கிடைக்கிறது; அவர்களைப் போலவே நமக்கும் சட்டமியற்றுவதில் பொறுப் பேற்பட்டுவிடுகிறது. அரசாங்க முறையில் நமக்கு போதிய செல்வாக்கும் கிடைக்கும். கவர்ன்மெண்டாரின் கொள்கையை பாமர மக்கள் நன்மையடையக்கூடிய விதத்தில் மாற்றியமைக்க உங்களுக்கு இயலும். உங்களது செல்வாக்கினால் அனாதை விதவைகளுக்கும், திக்கற்ற வாலிப, வயோதிகர்களுக்குப் புகலிடமளித்துக்காக்கும் ஆசிரமங்களுக்கும், பள்ளிக்கூடங்களுக்கும், ஆஸ்பத்திரிகளுக்கும் தாராளமாக கவர்ன்மெண்டார் ஏராளமான பண உதவியளிக்கச் செய்யுங்கள்!

3. ஓட்டராகுங்கள்! ஏனென்றால் நிவர்த்தியில்லாமல் நீங்களனுபவித்துவரும் துன்பங்களையெல்லாம் அகற்றக்கூடிய மருந்து ஓட்டுரிமையே!

கடைசியாக, கார்ப்பொரேஷன் குழந்தை சுகாதார நிலயங்களுக்கும், ஆஸ்பத்திரிகளில் வேலை பார்த்து வரும் டாக்டர்களுக்கும், நர்சுகளுக்கும், ஹெல்த் விசிட்டர்களுக்கும் ஓர் விண்ணப்பம்:—இந்த வாக்குரிமை விஷயத்தை அந்தந்த ஆஸ்பத்திரிகளுக்கு வரும் தாய்மார்களுக்கும், இதர மாதர்களுக்கும் எடுத்துச் சொல்லி அவர்கள் வாக்காளர்களாகப் பதிவு செய்யத் தூண்டவேண்டியது. தேச மக்களின் சுகாதார நிலை உயரவேண்டுமானாலும், வைத்திய உதவி அதிகரிக்க வேண்டுமானாலும் தாய்மார்களின் ஓட்டுக்கள் பெரும் பலமளிக்கும்.

குறிப்பு:—இது சம்பந்தமான விளம்பரங்கள் இந்திய மாதர் சங்கக் காரியாலயமாகிய நெம்பர் 1, கச்சேரி ரோட்டிலிருக்கும் "எவரஸ்ட்" பங்களாவில் கிடைக்கும். தங்களை ஓட்டர்களாகப் பதிவு செய்து கொள்ள விரும்பும் ஸ்த்ரீகளுக்கு வேண்டிய தகவல்களையும், ஒத்தாசையையும் மேற்படி சங்கக்காரியாலயத்தில் காலை 10-மணியிலிருந்து மாலை 5:30 மணி வரை எல்லா தினங்களிலும் அடையலாம்.

ఇండియ స్త్రీల సంఘము.

"ఎవరెస్టు", మైలాపూర్.

చదువుటకు, వ్రాయుటకు తెలిసినందునను యితర యితర యోగ్యతా క్రమములచేతను, ఓటు యిచ్చుటకు అర్హతగల స్త్రీలకు పై సంఘమువారు చేయు విజ్ఞాపన:—

సోదరీ మణులారా!

మన క్షేమాభి వృద్ధికిన్ని, దేశాభివృద్ధికిన్ని, ఉపయోగించతగిన ఒక మేలైన హక్కు మీరుపొందుటకు యిప్పుడు సందర్భము మనకు పట్టియున్నది. ఇతర నాగరికత

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దేశములలో యీహక్కును పొందుటకు చాలా పోరాడిరి. అలాటి తొందరలు లేకనే సులభముగా మనము యీహక్కును పొందియున్నాము. ఈ హక్కుయొక్క ప్రయోజనమును దానిమహిమను గుర్తెరిగి దానిని సరిగా ఉపయోగించెదమని యావన్మంది గ్రహించేటట్లు చేయవలసినది అవసరము. అలాగు చేయనిపక్షమున పై హక్కును పోగొట్టుకొనుటయేగాక మన స్త్రీలసంఘమునకే కీడు తెచ్చుకొనువార మగుదుము.

చదువుకొనిన స్త్రీలు కార్పొరేషన్‌లోను, కార్పొరేషన్ బిడ్డల చికిత్సాలయములలోను ఫారములను పొంది, ఒకగవర్నమెంటు ఉద్యోగస్థునియెదుట మీరేపూర్తి చేసి, మీఓటును పొందుటకు ప్రయత్నించుడి. తండ్రులు, సహోదరులు, భర్తలు, తమకు చేరిన స్త్రీల పేర్లను ఓటర్ల జాపితాలో చేర్చునట్లు సహాయపడవలెను.

శిశుసంరక్షణాశ్రియములలోను ఔషధాలయములలోను, పనిచేయుడాక్టర్లకున్ను, హెల్తు విసిటర్లకున్ను ఒక విన్నపము యేమనగా, తను ఔషధాలయములకు వచ్చు తల్లులకు, యితర స్త్రీలకు యీ విషయములను బోధించి వారు ఓటర్లుగా అయ్యేటట్లు ప్రోత్సాహపరచవలెనని ప్రార్థన.

స్త్రీ ఓటర్లు యెన్నిక జాపితా అధికముగానుండిన, వారి ప్రాబల్యత అధికమగును. నూతన పరిపాలనలో వారికి అధికారముండును.

1. ఓటుహక్కు పొంది, ఆరోగ్యమైన గృహము, కావలసిన భోజనము, యెక్కువ విద్య, దేహారోగ్యము మీబిడ్డలు పొందేటట్లు చేయండి. స్వతంత్రముగా జీవించుటకు మార్గము చూడండి. బాల్యవివాహము, బాల్యగర్భము, వ్యభిచారము వీటినిపూర్తిగా నశించేటట్లు చూడుడి.

2. ఓటర్లు అయిన పురుషులవలె అంతస్థు మీకున్ను కలుగును. వారివలననే మీకున్ను చట్టములను చేయుటకు అర్హులగుదురు. రాజకీయ కార్యములలో మనకు హోదాదారుకును. హోదావల్ల అనాధులు, దిక్కులేని బిడ్డలు, ముసలివారు సహాయము పొందగలరు. వీరికిన్ని, ఔషధాలయములకున్ను, పాఠశాలలకున్ను, గవర్నమెంటువారు ధారాళముగా ద్రవ్యసహాయము చేయునట్లు చూడుడి.

3. ఓటర్లుకాండి. ఎందుకనగా, ఏలాటి సహాయములేక అనుభవించే అన్ని వ్యాధులకు మందు ఓటే!

షరా:— ఈ విషయములనుగూర్చి కావలసిన సహాయము, ఓటర్లగు స్త్రీలను, మైలాపూర్, కచ్చేరిరోడ్డు, యెవరెస్టు బంగళాలో దొరకును. ఫారములు, యితర విషయములు, ప్రతిదినము ఉదయం 10 గంటలు మొదలు సాయంత్రం 5:30 గంటల వరకు, పై బంగళాలో దొరకును.

NOTES AND COMMENTS

The Tragedy of Ethiopia.

The Empress of Ethiopia issued through Reuter's an impassioned appeal to all freedom-loving people and governments for help in any and every way so that Abyssinia might not become the slave of Italy. She and her daughter have shared all the woes of the people of Addis Abbaba, their capital, in which they have remained throughout this cruel and unjustifiable war. It is a world-tragedy and world-disillusionment that the League of Nations has not been able to save one of its weaker State-members from the ambition and greed of another stronger State-member whom it pronounced guilty of breaking its Covenant and of being the offender nation. How many countries have gone through history similar to what is happening today in Ethiopia! We had thought that humanity had learned some lessons of "Live, and let live," but we were mistaken. The "law of the jungle" is still in our midst, masquerading under the self-deception of bringing "white civilisation" to "backward" brown people. Sympathy, gifts, medical aid poured in to the Empress's help from non-official sources but of "collective security" from governments there was none.

As we go to Press there comes the news of the breakdown of Ethiopian resistance, the self-exile of the Emperor and the Royal Family, and the complete annexation of the whole country by Italian military forces. None can feel deeper and more understanding pity than the Indian people for this brave and spirited independent African nation which has been so brutally deprived of its freedom by the aggression of a foreign race.

A League of Eastern Peoples.

The Amrita Bazar Patrika reading the lesson from this example of the fate of Abyssinia considers it necessary that Eastern peoples should form themselves into a League of Eastern people for their own self-respect and self-defence as it considers that the Geneva League of Nations will never succour a coloured race opposed to a white race. Whether its belief is true or not the nations linked by age, custom, religion and colour, should consciously combine to preserve their type of civilisation from being submerged

aesthetically, politically and economically by the occidental type of civilisation. It was because women who are the conservers of race and of customs realised intuitionally the necessity and value of the essential unity of Asia that the foundations of such a League of Oriental people was laid by the First Asian Women's Conference in Lahore in January, 1931. The second session of this Conference is over-due. Comments such as that of the Patrika show that India would again be willing to act as hostess-organiser to such a session because all activity towards A League of Eastern Peoples would be understood and welcomed.

Exit—Lord and Lady Willingdon.

The names of the outgoing Viceroy and his wife will ever live in Indian history because of their long and varied responsibilities in Madras Presidency, in Bombay Presidency and in Imperial Delhi. They took their jobs very seriously. They sincerely loved India and the people of India and did their best to help India—in the English way of considering that England knew what was good for India better than India could know it for itself—. They had a genius for harmonising groups of people socially, and for making strangers feel at home with them. The ability and dynamic energy of Lady Willingdon were specially remarkable and many are the fine schemes connected with education, child welfare, hospitals and recreation clubs and parks for women which owe the successful condition to-day to the practical initiative which she took in their formation.

Enter—Lord and Lady Linlithgow.

The new Viceroy is already well-known in India as one deeply interested in the base industry of India, agriculture, and in the condition of the agriculturists. The men and women on the land need a champion. His Excellency will find his hands full and one's best wish for him and for India during his term is that he may succeed in so improving their lot that they may be able to get two meals a day instead of the one only on which so many of them have to subsist today. Lord and Lady Linlithgow have five children (of whom the boys are twins) and they proclaim themselves specially devoted to their youngsters. They are the youngest and also the tallest pair

to take up the Viceregal duties. May it be their destiny to bring fresh life and hope and freedom to this great Joint Family for which they have become so responsible!

The National Congress at Lucknow.

The Annual National Congress was, as usual, a very large and impressive gathering, as is to be expected from what is not a Party but the largest national political organisation in the land. It was held in Lucknow and presided over by Pandit Jawaharlal Nehru who is so self-sacrificingly shouldering the heaviest patriotic duties in the midst of his personal bereavement. His presidential address struck new notes to which the majority did not respond so that he remains in the difficult position of a president for a year of a minority following having to work with and through a Working Committee with the majority of whom he does not agree. He sees as great a necessity for change in the whole economic system of India as for change in its present political rulership. He prefers a revolutionary mentality to a reformist mentality. He opposes the acceptance of office by Congress men and women under the new Constitution. He wants the masses to be more awakened to Congress aims and Congress to be more awakened to the appalling needs of the masses. The open Congress voted to postpone any decision on acceptance of office. It was opposed to India taking part in any foreign and imperialist war. It resolved to undertake a programme for agrarian reform, and adjusted its regulations so that the masses might be better represented in the Congress. It abolished the manual labour qualification for membership of Congress Committees, and retained proportional representation voting for the A. I. C. C. It decided to undertake increased propaganda for India in foreign countries.

Members of the New Working Committee.

The Congress President has announced the following to be the members of his Working Committee for the coming year:—

Seth Kamnalal Bajaj (Treasurer); Acharya J. B. Kripalani (General Secretary); Maulana Abdul Kalam Azad; Babu Rajendra Prasad; Sardar Vallabhbhai Patel; Khan Abdul Gaffar Khan (represented by his brother Dr. Khan Sahib); Mr. C. Rajagopala Chariar; Mr. Subbash Chandra Bose; Mr. Narendra Dev; Mr. Jairamdas Daulatram; Mr. S. D. Deo; Mr. Jaiprakash Narain; Mr. Bhulabhai Desai; and Mr. Achyut Patwardhan.

A Congress Injustice to Womanhood.

Women of all shades of political opinion will be pained and shamed and indignant to find that Mrs. Sarojini Naidu has been dismissed from the Congress Cabinet, the Working Committee on which she has served faithfully for years. A woman who was considered the fittest representative of women by the country for the Second Round Table Conference is now not good enough for the Congress Cabinet personally chosen by its President and Gandhiji! This is an injustice of a very grave order both to a woman who is the pride of her country as true and capable a patriot as any man in the Congress, an astute national and international politician, but her exclusion brings about also injustice to Indian womanhood generally, for now there is no woman representative in the Congress Central Committee. These men think no woman good enough to share supreme responsibility. Three or four new young Socialist men may be brought in newly but not the Socialist woman leader, Kamaladevi. No woman need apply. We cannot know the intrigues and bargainings that have gone on behind the scenes to secure the special brand of Congress mentality needed but we hope that some man of the new or old order offered to give up his place in favour of Mrs. Naidu firstly or some woman secondly. That would have been statesmanship and loyalty to the Congress creed enunciated at Karachi which declared guaranteed equality of opportunity for the sexes. If that gesture was refused and there was some secret reason why Mrs. Naidu must go, that is no reason why some other woman more to the requirements of the choosers should not have been invited. In such circumstances as these the woman concerned is not primararily a private person but the representative of a principle, and her presence in Governments, Councils and Committees is a definite service to the nation. The Women's Indian Association has continuously called for the inclusion of women not only in every section of government machinery but in the Committees of all organisations political and otherwise whose aim was public welfare. It is part of modern evolution that women's point of view is needed everywhere and has a natural right to be included everywhere to complement man's in order that all-round human conditions may be improved and perfected. As one of the mouthpieces of womanhood we call on the Congress leaders to retrace the reactionery step they have taken and include at once some woman to represent the Congress women of the country.

Child Marriage in Travancore.

It is pleasant to record that the Travancore Legislative Council have accepted the principle of abolishing Child Marriage as contained in the Bill introduced by Mrs. Narayani Menon, M. L. C. and have asked a Select Committee to report on it. It is the first Bill to be moved by a Lady Member of the Council. It has a number of improvements on the Sarda Act. Fifteen is the age fixed. The offence is cognisable, and legal steps may be taken by this Bill to prevent the marriage taking place, not merely to punish after it has been completed as is the case in the British Indian Act. We congratulate Mrs. Narayani on her success to date, especially when we remember how retrogressively another Indian State, Mysore, has recently refused to pass an anti-Child Marriage Bill.

Orissa Women's Council.

The formation of Orissa as a new Province has brought about a regrettable crisis in the unity of women in that Province. Miss S. B. Das had for some years been the Secretary of the Cuttack Branch of the Bihar Women's Council with great success and had enrolled 110 members. When the new Province was inaugurated she severed the tie with the Bihar council and was authorised by the Executive Committee of the National Council of Women in India to form a new Orissa Council. The wife of the District Magistrate was disappointed that the new Council had got out of official control and she and the wives of Government officers resigned as well as some Oriya ladies. They are now trying to start a rival Council strongly officialised. The Correspondent from Cuttack comments thus in the Press: "When Indian ladies are fighting for their own rights and privileges and for equality with men it is remarkable that they should be expected to make room for the wives of officials (English and Indian) to manage their affairs. If the Indian ladies are not competent to manage their own Council of Women they should not aspire to take part in the new Constitution. It is time that non-official ladies should manage their national councils. Lady Hubback was asked by Miss Das to honour the Orissa Council by accepting its Presidentship. The wives of Government officials and servants have made her position very awkward." We can only hope that tact will restore unity and uphold Miss Das.

The Good Example of a Noted Parsee.

The late Mr. F. E. Dinshaw of Bombay bequeathed to his children roughy six crores of rupees, mainly in securities and shares. He has, by his will, given his two daughters and son equal shares, though daughters are not, according to the Zorastrian law of partition, entitled to equal shares. A great business man the late Mr. Dinshaw's investments are so sound that each of his children will get about Rs. 20,000 income annually from their respective shares.

Would that every father had such a true understanding of justice, fair play, and the equal rights of his girls and boys! Probably it was this same sense of integrity that caused him to be so successful in worldly affairs. His independence in making his will different and more progressively than the law of his own religion is also noteworthy.

The Exhibition at Lucknow Congress.

Demonstrations of village industries by the craftsmen and women on the spot was the big feature of the annual Swadeshi and Khadi Exhibition held at the time of the Congress. Mahatma Gandhi took a direct and special interest in the exhibition as he said it would be an object-lesson to the thousands of visitors of what could be accomplished by the Village Industries Association for the economic betterment of the country. Another feature of the Congress session was the presence and constant service of over 300 Women Volunteers who had special training for their work and their own Camp premises and earned praise for their efficient usefulness.

Women's Protection Association.

The above is a society which has been formed in Bengal to cope with the growing menace of assaults, kidnapping and abduction of women and children by gangs of hooligans and bad men. It will hold a Conference on this subject in Calcutta this month (May) and it has the sympathy of every-one but the evil-minded. It is disgraceful that a man who recently was proved guilty of brutally raping a little girl of only eight years old could not be treated as a moral lunatic and medically made incompetent sexually ever

again. Instead he got only five years imprisonment and five lashes. Even with the worst offenders it is prevention and reclamation we want, not revenge and further coarsening.

A Cancer Hospital for Madras.

The appeal to the King George's Memorial Fund Committee in Madras by the Women's Associations in that city that the money collected should be spent on erecting the first Cancer Hospital for the Presidency is we hear receiving favourable consideration. No better object could be chosen for a permanent memorial of a King who always sought to lessen the suffering of those in pain. Both public education to seek early consultation and early treatment as well as Hospital facilities and modern equipment for relief and treatment for the worst dreaded of all human diseases is an urgent necessity in every province. We hope that the committee will soon announce the object for which the memorial fund will be utilised so that the donors may know for which purpose they are giving their money—we are sure that Hospital for cancer will find ample support from the intelligent public.

Life Insurance for Women.

Mrs. Rukmani Lakshmipathi, B.A., M.L.C. was recently the guest of honour at an At Home given by the Women's Section of the Deccan Assurance Company Ltd. at their Headquarters, Deccan House, Bezwada. Prominent ladies of the town attended the function and were received by Mrs. Kamalamma, Lady Organiser of the Company. Mrs. Lakshmipathi spoke on the varied advantages of insurance to women, of the progress of insurance in the West and the prominent part played by women abroad in this business. She stressed the necessity for patronising swadeshi companies, and hoped that the women of Andhra would avail themselves of the services of the Deccan Company for their insurance needs. It is a good sign of the times that our women are waking so quickly to a realisation of how Life Insurance can give them and their children certain economic status and security difficult of accomplishment without it.

MARGARET SANGER IN INDIA

By an Onlooker.

Margaret Sanger is known right round the world for her propaganda of Family Limitation. Her experiences as a trained hospital Nurse had brought her heart-breaking knowledge of the helpless sorrows of the poor, amongst which the most piteous were the continuous series of pregnancies and the pitiful succession of children for whom there was not strength or room or money, who were born in agony, and lived short lives filled with suffering. She consecrated her life to giving people knowledge of how to be the controllers, and not the victims, of their powers of generation. She started her first clinic in 1916, in a poverty-stricken section of Brooklyn, New York. It was raided by the police and she and her sister were sentenced to thirty days' imprisonment. In 1921 she started the American Birth Control League which brought her obloquy, misrepresentation and persecution so great that when she arrived at Yokohama in 1922 the Japanese Government refused her admission, and when by personal influence she was allowed to land she was permitted to speak only to small private meetings. So changed has grown public opinion that this year she has gone to Japan on the invitation of the Health Department of the Japanese Government itself.

And now she has been in India for the first time—what of it? For four successive years the All-India Women's Conference had brought forward the subject of the necessity for Birth-Control Clinics, discussed it and got successively increased majorities in its favour. When the Conference Executive heard of Mrs. Sanger's tour to the Far East it invited her as a Special Guest and Speaker to the Trivandrum Conference session last Christmas. So Mrs. Sanger came to this country not as the initiator of the movement here, for Indian women are their own leaders in this question which is so directly their own question to solve. They listened to her in Trivandrum for her corroboration rather than for her leadership or new information. Though there was organised and forceful Roman Catholic opposition locally the Resolution in favour of Birth Control was passed by 85 votes to 24.

Mrs. Sanger has an engaging and attractive personality. She is in the early fifties, slight in physique, with fine hazel eyes set far apart, the

mobile mouth of a born speaker, a broad brow crowned with wavy auburn hair which gives special character to her whole well-dressed, simple appearance. She spent ten weeks in India and Ceylon of which 21 nights were spent in trains. She visited 18 cities and towns including Bombay, where she landed, Delhi, Baroda, Calcutta, Madras, Mysore, Bangalore, Hyderabad and Calicut.

She addressed 64 public meetings and had interviews with Governors and their wives, mayors, magistrates, health directors, heads of hospitals, and other public and private institutions. She visited Mahatma Gandhi, Rabindranath Tagore, Sarojini Naidu, the Dewan of Mysore. She was State guest in four Indian States. Perhaps her most important influence will be felt amongst the medical organisations 32 of which were addressed by her and her colleague Mrs. How-Martyn. She showed them a biological film illustrating her subject which raised it from the field of propaganda into the realm of science. The All-India Medical Conference has passed the following Resolution unanimously, "This Conference recommends that Conception Control methods should form part of the curriculum in Medical Schools and Colleges." This will have far-reaching effects in the future and is a direct result of this propaganda tour. Mrs. Sanger's high reputation as an expert in sociological science can be guaged by the fact that she was invited to be the President of the first All-India Population Conference, held at Lucknow.

Her private demonstrations of contraceptive technique to groups of women and separate groups of men were unique in Indian history, and she has left 50 demonstration gynaeplaques and a large quantity of medical supplies for Indian Centres where information will be given out by Doctors and trained nurses.

Three points emerge from her own report of her Indian tour which are specially worth noting. She says, "Never at any time have I seen more space in newspapers and magazines devoted to a discussion of birth control than during my ten weeks in India. In interviews, reports of speeches and special articles the public has been given a clear idea of what birth control stands for and what birth control can do for India." The *Bombay Chronicle* offered a special prize for the best essay on this subject. Hundreds of

essays poured in and the prize winning ones were published in full. Secondly, while it is difficult, even impossible, at this stage to gauge accurately the results of our tour, I can say from the letters, interviews, questions, favourable publicity, and the large number of invitations to speak, Indian public opinion is favourable to the acceptance of the idea of birth control and eager and anxious to learn of reliable methods. Future action will depend upon medical and official direction and the availability of Supplies.

Thirdly she gives her valuable impression of India's women:— "I want to give a message of thanks to the members of the All-India Women's Conference whose invitation to address them brought me to India where my vision has been extended and where I have been given a new understanding of the problems confronting India and the Orient.

I have attended many meetings of women in my lifetime but I am sure that the Conference in Trivandrum will remain an outstanding inspiration in my life. I feel that this group of women has a great future before it in guiding the policy of a newly awakened nation, and that its influence, direct, and indirect, is greater than is generally realized. I found among these women an outspoken directness of opinion, a native fearlessness in facing issues as they are, and most important, the will and courage to face the consequences when principles are at stake."

Mrs. Sanger's interview with Mahatma Gandhi has caused him to crystallise all his former loose thoughts on the subject of sex into a belief that any act of sexual intercourse is wrong except for the conception of the children required. In other words his philosophy of life will express as its ideal that a husband and wife should hold marital union only four or five times in their life. He has written very strongly on this matter in the "Harijan". Opposition also came to Mrs. Sanger from the Roman Catholic clergy particularly, and members of that Church, who are proportionately a small number in this vast population. Mr. Satyamurti, M.L.C. and Mr. Ramanada Chatterjee of the "Modern Review" give no quarter to birth control propaganda, while on the other hand Rabindranath Tagore, Sir P. Sivaswami Iyer, Sir Vepa Ramesam, Sir Mirza Ismail, and the Commissioner for Public Health in India are amongst those who upheld Mrs. Sanger in her presentation of the solution of India's population and personal sex problems.

No one has gainsaid the burning sincerity, the purity of purpose, the passionate sympathy for over-burdened mothers and others, the scientific grasp of population questions, the magnetic personality of Margaret Sanger. She showed herself a simple, effective, well-documented, tactful speaker, fearless, impetuous, self-sacrificing, Like all born propagandists she does not err on the side of caution or cold intellectualism, perhaps her temptation is to indulge in too sweeping generalities, and to over-tax her strength. She immerses herself in her Cause and is no self-seeker, yet she achieved popularity for herself with her women audiences, and she was heard gladly by audiences of young men, decent-minded fellows who were not seeking short cuts to licence but direction to a more common-sense solution of the problems of the sex-urge than their parents had had. For better, for worse, through this fragile little Irish-American enthusiast "thoughts have gone forth whose powers can sleep no more.".

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FAILURE.

What matters it if you and I look like failures; what matters it if our petty plans crumble to pieces in our hands; what matters it if our schemes of a moment are found to be useless and thrown aside? The life we have thrown into them, the devotion with which we planned them, the strength with which we strove to carry them out, the sacrifice with which we offered them to success of the mighty whole, *that* enrolled us as sacrificial workers with Deity, and no glory is greater than the glory of personal failure which ensures the universal success.

—Annie Besant.

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33

THE EDUCATION ON GIRLS IN INDIA

By Lady Hartog

Extracts from a paper read before the Royal Seciety of Arts (Indian Section) with A. R. A, BUTLER, M.P., Parliamentary Under-Secretary of State for India presiding.

I am faced with many difficulties this evening—in trying to give you some picture of girls' education as a whole, varying as it does from province to province, as well as of the many and vexed problems with regard to it, and the all-important questions of finance and control. I must do the best I can with the maze of facts.

It does not matter very much for our purpose whether the reluctance of Indian parents in the past to send their girls to school came from apathy, from conservatism, from the prevailing customs of purdah and child marriage, or, as is sometimes stated, from mere dislike of the school curriculum, or from a combination of all these. It has resulted in the girls being terribly behind their brothers in education.

According to the census of 1931 while 15·6 per cent of Indian boys over 5 were literate, the percentage of literate girls was 2·9, an advance of only 1·1 per cent. on the figures of the census of ten years before. This figure of under 3 for the literacy of the women of India as a whole is indeed a miserable one, and it is the more galling to compare it with the figures in some of the Indian States. In Cochin, the percentage of women literates is 22. and in Travancore it is a percentage of 16·8. I have often been asked how this comes about. The obvious suggestion is that it must be due to the high proportion of Christians in these two States. In Travancore they form a third of the whole population. But the percentage of literacy among the Hindu women, though not so high as among the Christians, is also much higher than elsewhere, and this, I think, must be largely due to the exceptionally high position occupied by women in these States.

Be that as it may, the position as to literacy in British India (and I shall only be considering the provinces of British India, exclusive of Burma, in what follows) is one that we cannot view otherwise than with the most profound dissatisfaction.

"The importance of the education of girls and women in India," said the Education Committee of the Simon Commission " cannot be overrated. It affects vitally the range and efficiency of all education. The education of the girl is the education of the mother, and through her of her children."

The Committee proceeded to point out that the funds allotted to girls' education were only about one-seventh of the sums allotted to boys, and after completing their survey they put this sentence in the forefront of their final recommendations:

> "We are definitely of opinion that, in the interests of the advance of Indian education as a whole, priority should now be given to the claims of girl's education in every scheme of expansion"

One of the most striking features that came out from their Report was the fact that in spite of the growing demand for the education of girls, in spite of the opening of new schools for them in every grade, the disparity in numbers as between boys and girls at school was not decreasing but increasing. Between the years 1922 and 1927 the increase in the mumber of boys at school was over 2¼ millions, for girls a little over 400,000.

Let us now examine what in broad outline have been the developments since the publication of the Education Committe's Report.

These years have seen an astonishing change in the attitude to the education of girls, and a rush of pupils alike to primary school, secondary school and college. The rising tide was already noticeable in the years 1927 to 1932 (with which the latest Quinquennial Review deals), when the additional girls at school reached two-thirds of the number of additional boys. But in the year 1932-33, the latest year for which we have all-India figures, and a year of exceptional financial stringency, for the first time, I think, since records have been published, the numbers of boys at school actually decreased, while the number of girls went up by over 100,000. The tide is continuing to rise, and every provincial Report comments on it.

In every province little girls have been flocking into the primary schools, and not only into the schools for girls, but also into the schools for boys. Co-education in the primary schools of India is now to a very large extent an accomplished fact. It will come as a surprise to many, as the Educational Commissioner with the Government of India points out, to learn that of all the girls at school, almost 40 per cent. are attending schools for boys.

Of course, the proportion varies greatly with the conditions in the different provinces. In Madras there are now considerably more girls in boys' schools than in girls' schools, and in the year 1934-35 alone there has been a further increase of nearly 40,000 in this category. We are told that in Assam the enrolment of girls in boys' schools is going on at about three times the rate of that in girls' schools. Even in provinces like the United Provinces and Bihar a large increase is reported in the number of girls reading in boys' schools. The change in public opinion is specially welcomed as of "vital importance" by a poor province like Bihar, which sees in co-education a means of getting girls to school without the expense of setting up separate schools for them, and from force of habit the less money spent on girls the better pleased are most local governments

By this I do not mean to imply any criticism of the wisdom of co-education at the primary stage if it is real co-education. Obviously it is an economy, and it would be unreasonable to expect two schools in a small village where one would serve its needs. But it must be remembered here that something else has to be considered besides statistics. Co-education as practised at present is a very one-sided affair as far as the girls are concerned. They are simply admitted to the boys' schools as a concession and a convenience. The girls have no real place in the school life. There are, as a rule, no

women teachers, no provision for teaching the girls anything outside the boys' curriculam, often not even separate sanitary arrangements for them. Even in Madras the position is not regarded as in any way satisfactory. It is for these reasons that one of the resolutions passed by the All-India Women's Conference at Karachi just over a year ago, while favouring early co-education, urged that a large proportion of women teachers should be appointed to the co-educational schools.

Even the Mohammedens, we hear in the latest report from Sind, are beginning to send their little girls to school with the boys when there is no separate girls' school, and for a long time Moslem girls have been going to *Maktabs* for boys, the old-fashioned Koran-teaching schools of the Moslem community where there is no special maktab for girls. In this connection it has to be remembered that the girls who go to the boys' schools are very young. They start at six, and the small fraction who stay for the whole of the usual primary course of five classes remain at school until they are ten.

What is an Indian primary school like? At its best it is a bright and airy building with several classrooms and a playground or a garden, with the children sitting on the floor or in the veranda. At its worst it is a tumbledown shed, or a dark, damp room, where the teaching is as drab as the building, and where one untrained and ill-qualified teacher, often an old man, tries with no equipment, to teach three classes at a time.

Thus, unfortunately, the rush of little girls into the primary schools, though it does show a change of attitude on the part of the parents of great importance and significance, does not mean that the majority of the children are getting much out of their school education as matters stand at present. For of all the girls at school in British India, more than half are still to be found in the lowest primary class, the class which they enter on the average at six years old; and only one-tenth stay on till they get into class IV, which is the lowest class in which it is considered that they have a chance of being permanently literate.

When we come to the secondary schools we find the same story of increase in numbers as at the primary stage. In the middle schools and high schools taken together, there were more than double as many girls in 1932 as there were in 1927, while again in 1933 there was a further increase of roughly 10 per cent. in every Province except the Punjab and the North-West Frontier Province, where the increase was nearer 20 per cent.

What is the result? All the existing schools are overcrowded—we read of 1,000 girls in each of the big high schools at Lahore—and though it is true that a number of new schools have been opened, not nearly enough has been done to cope with the situation because no funds are available.

We have seen how at every stage in almost every Province development is cramped by lack of schools, lack of equipment, lack of teachers, lack of college hostels, lack of inspection and control.

Let us see how far the provincial governments have followed up the recommendation of the Education Committee of which I spoke at the beginning of this lecture, viz., that in every scheme of expansion priority ought now to be given to the claims of girls.

We have in the last Quinquennial Review the figures for the first five years after the publication of their Report. They make melancholy reading. The Province of Madras stands out as a shining exception with an additional expenditure on girls' education of twenty-four lakhs, and an increase in the number of girls' institutions of over 2,000 during those five years. Even these figures lose something of their lustre when one goes on to read that Madras spent more than 2½ times twenty-four lakhs on extra expenditure for boys. But in this last year, 1934-35, it has set the long-desired example to India. Expenditure on girls has been increased, even though that on boys has been unfortunately diminished.

What of the other Provinces? Not one of them in those five years (1927-32) spent more than an extra nine lakhs on the girls, while of additional expenditure from three to thirteen times as much went to boys as to girls.

I take one more example since 1932. In 1933-34 the Central Provinces was spending ten times as much on boys as on girls in its regular budget, and of increased expenditure Rs. 195,000 went to boys' institutions, and the princely sum of Rs. 15,000 to girls.

Yet when financial stringency comes it is visited on the girls, who have no one to speak for them in the administration, and even the meagre sums allotted to them are cut down. In 1932-33 it was, in spite of a total reduction of thirteen lakhs expenditure on their education, that the total enrolment of girls went up by 100,000!

Is it to be wondered at that progressive women sometimes feel despair with things as they are and with the blindness of those who will not see?

That is why Indian women are pressing, and we shall continue to press in this country, for the insertion in the Instrument of Instructions that women should be associated in the administrative services.

That is why women have worked to get the largest amount of voting strength possible under the new regime. For the new Constitution will give them a power which may succeed where reasoned argument has failed.

There can be no question of girls education considered by itself. It is a question of the progress of the nation as a whole. It enters into every one of the problems which modern India has to face. In the campaign for rural reconstruction, education of the women is fundamental, In health work it lies at the root of all progress, for how can the simplest rules of hygiene be instilled where there is no background by which the mother can distinguish between knowledge and superstition?

In education lies the ultimate remedy for the evil of child-marriage. The educated mother does not think of marrying her daughter when still an immature child. She sends her to school as she went herself.

The times are critical. There is a flood of enthusiasm for education among the girls of the present day. Is it to lose itself, as so much enthusiasm has been lost in the past, in sterile sands? Or is it to be wisely directed to irrigate fertile soil, so that it brings forth in abundance new life, new health, new happiness in the land?

It rests with the men of India to decide.

THE FIRST INTERNATIONAL CONFERENCE OF WOMEN IN INDIA.

By Mona Hensman, B.A.,

The following can only be a very summarised Report of the first occasion when a Conference of Women called from all countries was held in India. Even though this account is somewhat delayed readers of Stri-Dharma may be glad to have a permanent record of it as unfortunately it was very inadequately reported in the general Indian Press:—On January 30th, the Town Hall of Calcutta was decorated with flags and streamers in national colours to welcome the members of the International Council of women from abroad, and the representatives of the National Council of women from all parts of India. The British Delegation which was headed by Dame Elizabeth Cadbury, included her daughter, Lady Pentland, Mrs. Greaves, Miss E. Lewis of the "Sunday Times", and many others. Princess Cantacuzene led the Roumanian delegation, and there were representatives from France, Holland, Switzerland, Belgium, Australia and China. After tea there was an opening meeting with the Maharani of Baroda presiding when messages were given from all over the world, and at once there was a feeling of good comradeship, and intense interest in the problems and achievements of each other, the key-note of the Conference that followed.

Next morning Lady Pentland presided and speeches were made on Rural Reconstruction by Lady Nilkanth (Ahmedabad) concerning Indian life and by Dame Elizabeth Cadbury describing the Women's Institutes in England. Lady J. C. Bose pleaded for industrial training as part of primary education. Miss Malthe of Denmark told of the Folk school system and of the helpfulness of co-operative societies, Mrs. Kamaladevi (Mangalore) of the terrible poverty in rural India, Miss Nadirshah of the encouraging rural school on new handwork and farm training lines outside Delhi and Miss. Nadurres of Roumania added that in her country itinerary courses held by teachers had been valuable to village women.

In the afternoon under Mrs. Faridoonji's chairmanship Mrs. P. K. Roy (Calcutta) read a paper on "The Education of Girls". She is in favour of a special curriculum for girls' schools, a dual system of control for schools under the Government and the University and the appointment of a special Board for girls' education, and the allocation of an equal sum in future for the education of boys and girls. Mrs A. N. Chandhuri and Mrs Hensman opposed the special curriculum. Mlle de Bouchere (Belgium) urged differentiation only at the stage when specialisation began. Princess Cantacuzene added that the National Council of Women makes social service compulsory in all the Roumanian girls' schools. Nursery schools were discussed by Mrs. Roy & Dr. Headwards (Calcutta), Miss Hill (Delhi) Mrs. Hensman (Madras).

Social Service Training was the subject of the third morning's session. Miss Zellweger (Switzerland) presiding; Miss Tayn of China spoke of the slums and factories of

Shanghai and of her own consecration to social service. Princess Cantacuzene told of a women's Home and settlement in Bucharest where medical treatment and legal training were carried on within a training centre for girls which provided a large library, a cafetiere free for the poor and the provision of cheap meals for the middle classes. A discussion on Women and the Press in which the Chairwoman herself Vice-Convener of the Press committee of the International Press at Geneva made a strong plea for using the Press in the interests of women as it is one of the biggest powers in the world today. Miss Lewis (London) told of the equality of English men and women journalists; Mlle de Bouchire of a Belgian paper run by men and women together to guide politics and public opinion aright; Mrs. Kamaladevi of the bondage under which the Press in India functions. The history of the International Council of Women was given by Miss Van Veem (Holland). The work of the League of Nations for women and children International Labour, Disarmament, Intellectual co-operation and Peace was described by Begum Shaw Nawaz and Dr. Girod (Switzerland). Methods of Peace Propaganda were described by Mrs. Montgomery, Mrs Forsyth and Miss Lester (London).

There was a valuable session on Public Health opened in masterly style by Dr. Headwards. Many speakers instanced the unsatisfactory conditions of health in India. Dame Cadbury and Lady Pentland described English clinics and new Housing schemes. Dr. Jhirad (Bombay) Dr. Girod (Geneva) Dr Bose (Calcutta) talked on Maternal Mortality; Mr. Hensman spoke of the valuable work being done by such Societies of the N. H. A. of S. I.

Lady Mitter presided over the Child Welfare session during which Princess Cantacuzene related eloquently the contribution of the League of Women in Roumania to social welfare and whose Child Welfare Committee takes charge of every type of delinquent sub-normal and unfortunate child and youth. Mrs. Greaves and Miss Thompson described Child Welfare activity in Ireland (Mine Babies' Clubs in Dublin). Tuberculosis was one of the subjects of this afternoon on which a very interesting paper by the Marchioness of Aberdeen was read by her daughter, Lady Pentland.

On the 4th February the subjects were Cinemas; Traffic in Women and Children and Rescue Homes; and the Legal Disabilities of Women; Equal Rights; the Child Marriage Act on which the chief speakers respectively were Miss Tayn, Miss Shepherd, Mrs. S. N. Ray, Miss Zellweger, Mrs. Lakshmi Kutty Menon. Begum Shah Nawaz gave the Muslim position on these matters. Princess Cantacuzene presiding assured the delegates that the International Council of Women was working through its National Committees for the solution of these problems. The discussion had been so full of vitality, information and enthusiasm that Dame Cadbury gave it a special vote of thanks.

The final session with Lady Maharaj Singh in the Chair began with a paper on Food and Health by Dr. Biggar (Calcutta) enlarged on by Dr. Nachado (Bombay). Resolutions on all the subjects previously discussed were then formally recommended to be placed before the next Biennial Business meeting of the National Council of Women in India to be forwarded to the International Executive if accepted and approved.

The Conference was closed by Dame Elizabeth Cadbury thanking the National Councils of India for their warm welcome to the foreign delegates and congratulating the Calcutta Committee on their organising ability, and Lady Ezra, Chair-woman of the Reception Committee thanking the delegates and helpers for their presence and services. Other speakers at the conference were Mrs. Sastri of Burma, Mrs Swaminadhan, Miss Hill, Mrs. Paramanand, Miss Wingate, Miss Ganguly, Miss Gupta, and many others. Space forbids details of all the social activities of the Conference, but there was a most successful entertainment of tableaux and music from Tagore's Plays, a Launch Party to the Ramakrishna Home at Belur and Dakshineswar, a Party given by the Corporation of Calcutta, another by Mrs. Dey, and a lunch party at the Great Eastern Hotel, all thoroughly enjoyable. Visits to schools, institutions, and the works of scientists like Sir J. C. Bose and Sir C. V. Raman were an added source of inspiration and information.

Our sincere thanks are due to all who made this Conference such a success and to those who made it possible for us to go there.

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I am of opinion that my life belongs to the whole community, and, as long as I live, it is my privilege to do for it whatever I can. I want to be thoroughly used up when I die, for the harder I work, the harder I live. I rejoice in life for its own sake. Life is no brief candle to me. It is a sort of splendid torch, which I have got hold of for the moment and I want to make it burn as brightly as psssible before handing it on to the future generations.

—George Bernard Shaw.

* * * * *

Though
We are not now that strength which in old days
Moved earth and heaven; that which we are, we are;
One equal temper of heroic hearts,
Made weak by time and fate, but strong in will
To strive, to seek, to find, and not to yield.

—Ulysses—Tennyson.

RECOMMENDATIONS

passed by

THE INTERNATIONAL WOMEN'S COUNCILS

at its session in Calcutta, Jan. 30th to Feb. 5th, 1936.

1. "That this Conference condemns all films vilifying other nations, and feels that this is a way of breaking up international relationships.

2. Also "That this Conference recommends that a vote of congratulation be passed to the Government of India for introducing the Cinema Control Censorship, and the appointment of a special Sub-Committee to promote moral welfare.

3. "This Conference is of opinion that Rural Reconstruction is of vital importance, and advocates that schools be made more suitable to village life, and that vocational training and handwork be emphasised.

4. Dr. Girod proposed that "This Calcutta Conference endorses the privileges laid down in the Equal Rights Treaty, and urges that women should be closely connected with the development of this Treaty (Incidentally, this treaty has been accepted by Cuba, Uruguay, Paraguay and Ecuador *only* up to now).

5. "That India be represented by Government in the Committees that are being appointed to protect the rights of each country.

6. "That disabilities, legal and civic be removed from women, and that this Conference has the fullest sympathy with Indian Women in their difficulties about property, marriage, etc., and views with disfavour the attempts being made in some countries to deprive women of the rights they already have obtained.

7. "That in view of the rapidly increasing demand for I. C. W. training courses be established by Universities and similar institutions to provide facilities for touring abroad.

8. "That this Conference asks for the regularised establishment of Nursery Schools in India.

9. "Mrs. Sastri put forward a resolution on Food and Health, and,

10. "There was also a Resolution on Franchise, thanking the authorities for what has already been done and urging further advance in this line."

FOREIGN NEWS

AMERICA.

Miss Alice Paul founder of the National Women's Party of America and author of the Equal Rights Amendment and the Equal Rights Treaty is now in Europe in order to organise the presentation of the Women's case to the International Labour Office Annual Conference in June.

Miss Paul and Mrs. White, as members of the International Committee, are touring the countries of Europe, presenting the Equal Rights Treaty to the various women's congresses in session. One of the largest and most influential congresses which they will attend will be in Yugoslavia.

"This is a moment of great significance in the women movement. For the first time the International Labor Organization of the League of Nations has before it the question of the whole status of women, with especial reference to the Equal Rights Treaty. Since there is a world tide sweeping women out of paid positions, it is of the utmost importance that women from all over the world rally to the support of this proposed international agreement in order to preserve their right to work for money.

"The United States will be one of the leading powers participating in this conference at Geneva and it is therefore particularly important that American women do everything possible to see that their representatives at Geneva stand for the right of all women, including married women, to remain in the field of paid labor.

"We have not chosen the battlefield, but since at every meeting of the I. L. O. another restriction against women's right to work is taken up, the only way we can meet the challenge is to go into the field where these international treaties are against us. The forces of equality must win out against European standards to bar women from the field of paid work.

"The governing body of the I. L. O. is made up of representatives of principal countries and decides upon action to be taken at the annual conference of the I. L. O. to be held in June. This is the first time that the status of women, with particular reference to the Equal Rights Treaty, has come before the governing body. The work to be done there by women in behalf of equality will be in preparation for the June conference and will lead up to a procession of women from all over the world in support of the adoption of the Equal Rights Treaty."

WOMEN'S INDIAN ASSOCIATION

BRANCH REPORTS.

VIZAGAPATAM

In the last week of March the Branch held an exhibition of arts and crafts at which exhibits of embroidery, rattan work, weaving, cardboard models, toys etc., all executed by members and sympathisers of the W. I. A. Local Branch were displayed. The exhibition was opened by Mrs. Vepa Annapurnamma and on the final day she also distributed the prizes. The Judges were Mrs. Madhava Rao, Mrs. Sathe and Mrs. V. Adilakshamma. A lecture was given by Mrs. M. Venkamma and verses composed by Mrs. Bulusu Varahalamma were read by her. The exhibition attracted a large number of visitors and was a great success.

(EDITOR'S NOTE. Please read for the word "President" in the Vizagapatam Report page 63 of the February-March Stri-Dharma the word "Vice-President". We are happy to be corrected and to learn that the President is strong and hale.)

CALICUT

The Anniversary Meeting of the Branch was held on 29-3-36 at the Ganpat High School with Mrs. C. R. Nayar in the Chair. Mr. Manjeri Ramier lectured on "The true responsibilities of womanhood" and musical items were rendered by members of the Association. The Chalapuram Baby welcome Centre is the chief activity of the Branch and to mark the anniversary a feast was given to the babies and prizes to two mothers of the healthiest and most regular babies. The Report read gives details of meetings held during the year and shows the healthy condition of the Branch.

HEADQUARTERS.

During her visit to Madras after the International Conference of Women in Calcutta Lady Pentland visited the Headquarters Office and the Avvai Home and expressed her pleasure at all she saw. She was received by Dr. Muthulakshmi Reddi. Another interested visitor to Headquarters was Miss Muriel Lester famous for her work in the slums areas of London and also well-known as the hostess to Gandhiji during his London visit.

STRI-DHARMA

We regret that delays and irregularities have been occurring in the publication of Stri Dharma. They have been due to change of Publishers with consequent unexpected official and and postal formalities which took time. We have to request the further patience of our subscribers during the vacation months when the Editor and her assistant are both far from the Publisher. Every effort will be made to secure regularity from July onwards. Readers are requested to deal with the firms advertising in this magazine as their good-will is necessary for its continuance. Please mention that you have seen their advertisement in Stri-Dharma when you deal with them.

BOMBAY

Dr. Mrs. Herabai M. Gilder presided at a meeting of the Bombay Branch on the 26th March which supported Mr. Bakle's Bill for Shop Assistants as it is for the benefit of the younger generation, and the Resolution asked the Legislative Council of Bombay and the Legislative Assembly to pass it.

The Association also sent a letter in April to the Assembly and the Councils appealing to their Members to send a protest through the heads of the Government against the use by the Italians of poison gas, bombing of undefended open towns and various Red Cross units in the Abyssinian War.

On April 17th a Musical Entertainment with recitations in English and Gujerati was given by the students of the Chowpatti Music Class of the Branch, which was much appreciated. Mrs. H. Rustomji Dubash presided and distributed the prizes.

EDITORIAL

The Government Notification for the registration of prospective voters for the City and for the outside Districts appeared in the press about the 6th or the 7th of May.

The Women's Indian Association immediately appealed to all the women literates to register their names as voters without fail and the Women's Indian Association appeal leaflets have been distributed among the public by the Women's Indian Association successfully and by the other women volunteer workers.

Soon after another Government Notification was published, namely "that the prospective voters should present their applications in person to the Registration Officer". As the majority of the women found it difficult to comply with this difficult condition, a deputation of women (the details of the deputation are published in another page) waited upon the Government responsible for the election at Ooty and made representation that the time for registration should be extended up to the beginning of July and that Government should not insist upon the presentation of applications in person.

We are glad that the Government has conceded to a certain extent to both these recommendations that women may present their application through a proxy and that the time of Registration is extended up to the 10th of June in the city and to 20th June in the Districts. However, the public all over the Presidency have sent protests to Government against the personal presentation of applications by the prospective voters as such a condition is likely to prevent many literates becoming qualified for the vote in the new constitution. We are one with them and we still hope that Government will soon see the need for dispensing with such condition and also they would extend the time of Registration at least up to the end of June for the reasons mentioned in our memorandum published in another page. We appeal to all our women not to lose this opportunity to own a precious and valuable right and thus be a full citizen of the State.

The Women's Indian Association having been the premier organisation to demand the vote and full citizen rights with men for women, is now taking the lead in exhorting the women to enlist themselves as voters.

Those of us who have the experience and the knowledge of public and of social life in our country are painfully aware that the local government has chosen a wrong time for registering the names of the prospective voters both in the city and outside for the reason that many of our city people both official and non-officials, who have worked hard for all these ten months in the year, seeking rest and a holiday during summer vacation, are away from their homes for a change. The schools and colleges being closed, the student population, the teachers and professors, both men and women, many of whom though living in the city leave the city either to their villages or to cooler stations. Therefore the notification of the Government that every applicant for the vote by the literacy qualification should present her applications in persons will prove a great hardship to a good many of the literates. We need not emphasize that the difficulties in the way of the women literates getting their names registered as voters under such conditions are insuperable indeed. Those women who have gone away from the city will never get to know all these day to day changing notifications and it is not probable that they could afford the trouble and the expense of a return journey to Madras for the sake of registering their names as voters even if they wish to do so. Many of these will have to consult the convenience of their men and their families and hence it is not likely that the whole family will move back to their homes for the sake of their women registering their names as voters. Again there may be nursing mothers, women in advanced pregnancy, women in labour and in their confinement room, who may possess the literacy and even higher educational qualification and who may be prevented from registering their names in person by the peculiar circumstances in which they are placed. Are they to be denied their legitimate right because they are fulfilling a very important and natural function of life? Again what about those who may be sick in bed, and who may not be able to appear in person? In the new constitution wives of certain property-holding husbands are qualified for the vote and they come automatically with their husbands on the electoral roll, the necessity for application having been done away with in their case. Therefore some of the propertied-couple get double votes without any move on their part, whereas the literate and the educated women have not only to apply in a form witnessed by a government servant but also have to appear in person to present their applications whatever their difficulties for doing so may be. Is not the unequal and the unjust law of the country as well as our present government responsible for the majority of our women not in-

heriting or owning property in their names ? The first condition namely the application for the vote by literate women was imposed by the Secretary of State against the wishes of all the representative women associations and now the local government instead of collecting or receiving the applications when duly signed, has imposed another difficult condition namely presentation of applications in person. They may naturally ask that if people do not take the trouble of registering their names as voters in person, how can they be expected to exercise their vote in person. The answer is that very soon political parties and candidates who are the interested people will spring up and will visit the voters from house to house not only once but several times and induce them and even convey them to the polling booths in their cars, and they generally begin their election campaign months before the election time. Unfortunately Government has given very little time to any party or any prospective candidates to do any such campaign and have chosen a very unsuitable time of the year for this important work. It is not possible for women workers and for women associations to undertake any such educative campaign within such a short time and with such a short notice as especially the women who are capable of doing any such work are few, some of whom are away from their stations just now either for health or for family reasons. The students and teachers who will be effective propagandists for this purpose are not available at this time as they are not in the city. There is no denying the fact that much educative propaganda and for a longer period has to be carried on to acquaint the generality of our people with the qualifications for voters in the new constitution.

In the rural districts and villages difficulties are many indeed for any such short time work. The Women's deputation that waited upon the Chief Secretary has stressed all these points and more. We hope that the Government will reconsider their decision and issue such orders as to give the people the benefit by their literacy and educational qualification.

Foot-Note—As the result of the Women's Deputation to the Chief Secretary and to Government on the 18th and 19th May, at Ooty, Government has issued two press communiques doing away with the personal presentation of applications by the women literates. Vide Page 103.

ENROLMENT OF WOMEN VOTERS.

Editor's appeal to our educated men and women:

We are, no doubt thankful to Government for the exemption from personal presentation of application to the Registering Officer by the women literates as announced in their press Communique of the 19th May 1936 in response to the women's deputation to the Chief Secretary and to others connected with the Election Department at Ooty, as well as for the extension of time up to the 10th June in the city. We still hope that Government will soon see the need for further extension of time up to the end of June at least or if that is not possible, to allow applications duly filled up and attested to be sent by post or by proxy for the benefit of those who have left the city for various reasons already detailed in our letter.

We would have been gladder if the same relaxation has been extended to the men section also, as it is entirely within the power of the Local Self-Government to do so.

I would once more appeal to all our prospective women voters, many of whom will get that right only by their 'literacy' or 'Educational qualification' not to lose any more time in getting their names registered on the electoral roll. The forms are available at all the municipal offices in the city or in the mofussil or at the child-welfare centres, at the Congress Office and at the Women's Indian Association Office in the Madras City and it has to be filled up in the presence of any government servant (teacher (man or woman), doctors, or clerks drawing not less than 30 Rs.) and forwarded to the registering or receiving officer through the husbands or male relations. It would have been beneficial and more convenient to women and to all, if the applications were allowed to be sent by post or by any messenger and we are sorry that it is not so now.

Therefore, I once more appeal to our men, to the fathers, to the husbands, and to the brothers to help their women in registering their names without fail because 'Vote' is of greater value to the woman who has it than gifts of money or jewels or sarees as nobody can deprive her of the same. She will very soon learn its importance and its significance and will use it for her own benefit, for the good of her children, of her family and of her country. It will raise her status in private and in public life and it will give her ample opportunities for doing social and national service,

When this right is exercised with care and judgment, it will be a powerful political weapon with which she can direct and shape the policy of the several government departments, such as education, public health, Industry, agriculture, legislative, social and charitable service etc.

Therefore eminent women all over the world have sacrificed their all, their freedom, their lives even for winning this right, and it is all the more creditable to our men to have conferred this right upon their women without any struggle on the women's part. Let us prove to the world that we deserve it and that our men were wise in granting it to us.

Many an intricate problem that are awaiting solution will be easily solved by the joint collaboration of men and women in public life as it is now in private family life.

The representative women associations in India have been passing many a resolution and have made many an eloquent appeal for the immediate introduction of universal compulsory primary education for both boys and girls, for the proper medical inspection and treatment of school children, for a national maternity service, for raising the age of consent for girls but without much effect; our resolutions and speeches are only in our annual reports.

The Sarda Act needs to be re-drafted so as to make child-wifehood, child-motherhood and child-widowhood impossible in our country and an amended Children's Act is necessary in Madras to prevent child exploitation and to give that protection and security to all children irrespective of caste, colour, or creed, which all civilised society is bound to give.

We, in British India, at our innumerable meetings and conferences have been urging an immediate enquiry into the Hindu Law of inheritance, of marriage and of guardianship of children so as to make the laws just and equitable between the sexes but without any avail.

Now is the time for us all to get the power actually in our hands so that we may use it in the new constitution to secure all our wants. No good purpose will be served afterwards by our mere complaint that our men or the government did not do this or that for us. We have the opportunty now to make our future.

Our men will be doing immense good and service to their women-kind if they could help them at this juncture to register their names as voters

and we are thankful to the Congress and to all its workers for the vigorous propaganda they are carrying on in the country to awaken the civic conscience of our people. The responsibility is chiefly of the educated, both men and women, amongst us to convince the ignorant of the several advantages of the 'Vote' and I particularly appeal to the women's clubs, and to the women's associations, to women teachers and to women doctors to do their duty to their sex and to make every woman literate a voter for the new constitution.

Women's vote means better and more education and better health for children and more liberal grants for schools hospitals, and child-welfare centres and for other social service organisations and hence less mortality of the mothers, infants and of the general population as a whole.

Women's vote means better protection and care of the orphans, of the destitute, young and old, and of the sick and of the infirm.

Women by her nature and by instinct will use all her power and influence to alleviate sickness and suffering and will never rest till she secures comfort and peace for all. She will work for all the reforms that are necessary for making her home and its surroundings clean and healthy and will create facilities for the moral, physical, mental and spiritual development of her children so that they may grow as worthy citizens of the state.

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* * * * *

Custom, 'tis true, a venerable tyrant,
O'er servile man extends her blind dominion.

—Tancred and Sigis munda Thomson.

* * * * *

My earnest request is that we must no longer refuse to remedy the wrong (Child marriage and child widowhood) inflicted on the helpless, hapless, hopeless women of India. If you (The members of the Assembly) refuse to remedy the wrong inflicted on them, people might well ask, what right have you to demand that justice should be done to you by a foreign power ruling over the country.

— Har Bilas Sarda's speech in the Legislative Assembly 1929
(on which occasion the Child Marriage Restraint Act was passed.)

LIFE.

So I have known this life,
These beads of coloured days,
This self the string.
What is this thing?

Not beauty, no; not greed,
Oh, not indeed;
Not all, though much;
Its colour is not such.

It has no eyes to see,
It has no ears;
It is a red hour's war
Followed by tears.

It is an hour of time,
An hour of road,
Flesh is its goad;
Yet, in the sorrowing lands,
Women and men take hands............

From "Lollingdon Downs" by John Masefield.

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EDITOR'S NOTE.

The Editor wishes to know from the subscribers to "STRI-DHARMA" who are receiving now the copy containing both the English and Tamil section, whether they would prefer to have only the English copy of the Stri-Dharma, or only the Tamil copy, or the combined copy containing the English and Tamil sections.

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స్త్రీధర్మ

ABYSSINIA.
అబిసీనియా పతనము.

వ్యాసకర్త్రి: శ్రీమతి మనపాకం కమలమ్మగారు

అబ్సీనియా చరిత్ర పుటలలో నేటినుండి "స్వతంత్ర" మనుమాట తుడిచివేయబడినది. ఆధునిక నాగరికతకే కాదు, అసలు నాగరికతకు ప్రపంచమున కంతటికి, ప్రప్రథమమున మార్గదర్శియైన రోమన్ రాజ్యమునకు స్వాధీనమయినది అబ్సీనియా రాజ్యము. ఇటనుండి శ్వేతజాతుల నాగరికత నభ్యసించగలదు. అబిసీనియా! నీగస్ చక్రవర్తి తన శక్తికొలది పోరాడి తుట్టతుదకు విధిలేక ప్రాణతుల్యమగు రాజ్యలక్ష్మిని విడనాడి పోయిన పిదప ఇథోపియా, ఇటలీవారికి తెఱచిన యిల్లే కదా?

నాగరికత! ఆహా నేటినాగరికత! శత్రువు నిరాయుధుడైన, వానిని తిరిగి సాయుధపాణిగనొనర్చి పోరాడుట పూర్వపు మాహాత్మ్యము. ఇంక నేటి నాగరిక ప్రపంచమందలి యుద్ధధర్మములో, విషవాయువుల శతయోజనములనుండి అట్టికు మార్గముల నెరుగని అమాయకులపై ప్రయోగింపజేసి ఆకాశములనుండి బాంబుల పడవైచి స్త్రీలను బాలురను హతమార్చుట, శౌర్యము పరాక్రమమనిపించుకొనుచున్నది. పశుబలమే ధర్మము క్రింద చలామణియగుచున్నది. అబిసీనియా రాజ్యము నానాజాతి సమితివారికి మొఱపెట్టిపెట్టి ప్రాణంబులు కావుల్ దప్పినది. "మా దీనస్థితిని విచారించువారొక్కరైన యీ ప్రపంచమున లేరా" యన్న రాకుమారి దీనాలాపముల నాలకించువారే లేరైరి. విధివశము తప్పించుకొన నెవరికి సాధ్యము కాదుగదా. నీగస్ చక్రవర్తి అజ్ఞాతవాసమునకు జనెను గాని రాకుమారి ఆర్తనాదమింకను కించిత్ ధర్మచింతగల ప్రతివారి వీనులందు ప్రతిధ్వనించుచునేయున్నది. ఈ మొఱయే మరియొక శ్వేతజాతి స్త్రీ యొనర్చిన శ్వేతప్రజ లూరుకొనియుండెడివారా? కొన్ని దేశములు వారిపక్షము, మరికొన్ని వీరిపక్షము వహించి ప్రపంచయుద్ధము జరిగియుండెడిది కాదా? ఇప్పటికైన వారికాయవస్థ తప్పదు. జర్మనీ హుంకించుచుండ నెట్లు తప్పగలదు?

అబిసీనియా రాజపుత్రిక మొజిఅల వైకుంఠపురంబులోని చక్రవీనులబడియే యున్నది. దాని ఫలితమును ప్రపంచము చిరకాలములోనేయనుభవింపగలదు. నానా జాతి సమితివారికి నూనె ఆంక్షలు, విశ్వాసరాహిత్య తీర్మానములు, చేయుశ్రమతప్పగలదు పాపము. ఇప్పటికేవారు అబిసీనియా విషయమై చాలశ్రమపడినారు. ఎప్పటికైనను విజయమందునది ధర్మమే. బుద్ధ భగవానుడు, యేసుక్రీస్తు ప్రభువు బోధించినట్టియు, గాంధీ మహాత్ముడు కోరుచున్నట్టియు శాంతియే వర్ధిల్లగలదు శీఘ్రకాలమున. ఈ యనంత కోటి ప్రపంచములనెల్ల సక్రమముగ నడిపించు ఆ మహాశక్తి ఇట్టి యక్రమమార్గములకు తావీయదు. మానవ హృదయము ఈయక్రమముల సహింపలేక రోషపూరితము లగుచున్నది. ఒక్కమారే ప్రపంచవిప్లవము రాగలదు. అందు ధర్మము అధర్మము రెండే పక్షములు. బాధించు వారిని బాధపడువారెదుర్కొందురు. శాంతి సామ్రాజ్యము స్థాపింపబడుటకు పూర్వము ప్రపంచమంతయు రక్తపాతముకాక తప్పదు చివరకు రామ రాజ్యము, క్రీస్తు చెప్పిన ప్రేమరాజ్యము స్థాపింపబడును. అందు రంగుజాతులపై శ్వేత జాతులవారి దౌర్జన్యమునకు, కష్టపడువారిని ధనవంతులు పీడించుటకు స్త్రీలను పురుషులు అణగద్రొక్కుటకుగాని తావుండదు. అది సర్వమానవ సౌభ్రాతృత్వముతో విరాజిల్లు రాజ్యము.

వనితా లోకము

ఐరోపా మహాసంగ్రామము, శతాబ్దములదాది స్త్రీలను బానిసగనుంచిన దాస్య శృంఖలముల నుండి ముక్తినొసగూర్చినది చాల దేశముల యందు,

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ఇటలీయందు ఫేసిజం ప్రాబల్య మెక్కుడగుటచే స్త్రీ స్థితిమార్పు నొందెను. సంఘమందు మధ్యకాలమందలి స్త్రీకి నేటి స్త్రీకి ఎంతయో వ్యత్యాసము గలదు.

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